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A SURVEY OF RECENT MARIOLOGY

by

Eamon R. Carroll, O.Carm.*

The three opening items for this Survey come from Scripture, medieval thought and the teaching of John Paul II. The Belgian Jesuit exegete, veteran professor now retired from the Roman Biblicum, Ignace de la Potterie, published in Flemish in 1985, a book titled *The Mystery of Mary in the New Testament*. In 1988, it appeared in both French and Italian with the title it now bears in the excellent English translation by Bertrand A. Buby, S.M., *Mary in the Mystery of the Covenant* (Alba House, Staten Island, NY, 1992). Fr. T. Koehler wrote a preface and the author reviewed Fr. Buby's translation before it went to press.

Rather than considering all the New Testament references to Our Lady, the book concentrates on Mary as "daughter of Zion," a title embodied in the Marian Chapter of the Second Vatican Council (*Lumen gentium*, chap.8, no. 55), with a long lineage in ancient and later authors. For de la Potterie, Mary is "daughter of Zion" par excellence, both figure of the synagogue and achetype of the Church, especially in the Fathers. Mary is placed within the basic mystery of all Scripture: the covenant between God and his people. There is great attention to the virginal conception of Jesus. Each reader will find passages of particular appeal, e.g., Cana in the setting of Johannine signs, or the explanation of Joseph's perplexity as reverential awe.

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The Franciscan Allan Wolter and his confrere Blane O'Neil, O.F.M., have just written *John Duns Scotus: Mary's Architect* (Franciscan Press, Quincy, IL, 1992). The Holy Father recently (1992) named Scotus blessed (feast on Nov. 8). Considering the American scene and seeking a solution to the problem of achieving a balance between individualism and community concern, the authors turn to the philosophical theology of Scotus. Part one is "the current scene"; part two, "the architect"; part three, "the temple." Parts two and three are on the "Christology" and "Mariology," with a final "afterward." The Mariology pages are the major part of the book and explain Scotus' defense of the Immaculate Conception, along with providing a warm tribute to Scotus himself.

The third item is the book *Totus Tuus: John Paul II's Program of Marian Consecration and Entrustment* by Fr. Arthur B. Calkins of our Society (Academy of the Immaculate, Libertyville, IL, 1992). It has been reviewed in a number of places, e.g., the *Marian Library Newsletter*, new series no. 26, spring, 1993; *Miles Immaculatae*, January-June, 1993. Fr. Calkins has researched in depth papal thought about consecration to Mary or, as the Holy Father prefers to put it, 'entrustment' or 'dedication' to Mary, to her Immaculate Heart (normally he reserves the term 'consecration' for God). Fr. Calkins traces Pope John Paul's thought, going from statements and writings of his earlier episcopate, down to the present, with a comprehensive command of the material.

Already as archbishop of Cracow, the pope had placed on his coat of arms the motto *Totus tuus* (all yours) from the writings of St. Louis Montfort, a strong influence on his Marian thought and theology and teaching. The prominent Polish composer Henryk Gorecki wrote for an unaccompanied chorus a piece with the same title, "Totus tuus," for John Paul's third visit to his homeland. At the conclusion of the jubilee year of redemption, the pontiff asked the bishops of the world to join him, on the weekend of the feast of the Annunciation (March 24-25, 1984), "in the act of entrusting the world to the Blessed Virgin." Special emphasis is given to the pope's Fatima statements, but above all to his Marian Year encyclical, *Redemptoris mater*. The influence of St. Maximilian

Kolbe, martyr of charity at Auschwitz (Oswiecim), is also considered.

These customary divisions follow: 1. Scientific periodicals and annuals; 2. Magisterial documents; 3. Scripture and tradition; 4. Doctrine: general and particular; 5. Liturgy, devotion and devotions; 6. Ecumenism; 7. Miscellany. There is also an appendix: "Further selection of recent writings."

1. Scientific periodicals and annual proceedings

The latest number to hand of *Marianum* is the second of the two 1991 fascicles, 53rd year, whole number 142. At the end of the issue is Fr. T. Koehler's tribute to the late Juniper B. Carol, O.F.M., founder of the Mariological Society of America, longtime editor of *Marian Studies* and great promoter of Marian doctrine and devotion. L. Gambero, the Italian Marianist, adds a bibliography of the extensive writings of J. B. Carol. Emanuele Boaga, O.Carm., of the Institute for Carmelite Studies, Rome (of which he is president), contributes a similar brief tribute to the late Enrico Esteve, Spanish Carmelite (1905-1990), whom I personally remember with gratitude as the confrere who suggested to me the topic of my doctoral dissertation at the Gregorian University: the Marian doctrine of the Belgian Carmelite Arnold Bostius (d.1499).

Along with the regular sections of magisterial (here all papal) documents, chronicle, and book reviews, there are also the customary main divisions: three articles, one item of miscellanea, and one instance of medieval Marian testimony. The articles are by S. Folgado Flórez, O.S.A. (on Fray Luis de León, d.1591); A. M. Serra, O.S.M.; and J. Castellano Cervera, O.C.D. Serra takes a few words from the Cana narrative: "only the waiters knew, since they had drawn the water" (Jn. 2:9c), and rings the changes on those words by appealing to the biblical-Jewish traditions about the well of Beer (Num. 21:16-20; e.g., v.18: the well that the princes sank, that the nobles of the people dug, with their sceptors and their staffs). In a seventy-page article Serra displays again his marvelous grasp of not only biblical material but also Jewish targums, both before and after Christ. The well of Beer was one of the great symbols of the Torah: its water was a figure of the law of the Lord. It was associated with Miryam, the sister of

Moses; in Jewish tradition, it is connected with other wells (as Jacob's) and with life-bringing water (as in Eden). At the very end of his article, a sort of masterpiece of detection, Serra offers his apologia for such a *tour de force*: *Scorgere il tutto nel frammento è un'operazione educativa anche per noi esegeti* (roughly: "To find the whole in a portion is a learning experience also for exegetes"). His final remark is that surely a servant of Mary can be forgiven for this tardy tribute to the anonymous, humble servant-staff at Cana, who were the first servants of Mary.

Castellano Cervera's article is "St. John of the Cross and the Mother of God: poetry, contemplation, spirituality," which was his address to inaugurate the academic year at the Marianum, November 7, 1991, fourth centenary of the death of St. John (1591-1991). In the section *Miscellanea*, V. Benassi continues his report on Medjugorje; the first part appeared in *Marianum* 49 (1987) 44-77. He assesses publications sent to *Marianum* from 1985-1991. Noting that René Laurentin is a convinced defender (and prolific writer) for Medjugorje, Benassi praises Laurentin's sobriety and openness to the difficulties others find in the Medjugorje claims. Benassi's judgment on some of the enormous mass of such writings (he can only consider a few of them in his article) is less than enthusiastic—some he finds uncritical, others fearfully apocalyptic.

José M. Canal seeks to identify two pseudo-Augustinian texts cited by P. Radbertus in his book *De partu sanctae Mariae*. The topic has interested Canal for many years, e.g., his *Marianum* article of 1968 on Mary's virginity according to Radbertus, a new edition of the texts. Here Canal takes into consideration the studies of R. Maloy (thesis defended under H. Barré, at Fribourg, Switzerland, late sixties) and Ann Matter (Yale thesis, 1976) and her edition of *De partu virginis* for Corpus Christianorum, 1985. Among the chronicle items are tributes to G. Besutti, O.S.M., for his seventieth birthday: one by R. Barbieri, on behalf of the Marianum faculty, the other by R. Laurentin (Nov. 13, 1991).

The 1992 *Ephemerides Mariologicae* consisted of two double-fascicles (vol.42). Both issues take up a single theme: the first, "Mariology and the magisterium"; the second, "Mar-

iology in the ecumenical dialogue." For both, editor D. Fernández (he has since been succeeded by his brother Claretian, Angel Aparicio) has written introductory editorials and contributed relevant articles. The "Mariology and magisterium" number begins with the editorial question: Is there a crisis in the acceptance of the magisterium? D. Fernández notes that this issue was already prepared, seemingly with commissioned articles, before the document of the Congregation for the Faith of June 26, 1990, a document which, in D. Fernández' view, has aggravated rather than ameliorated the tension between theology and the magisterium. The lead article is by Fernández, "Theology and the magisterium," and is an affirmative answer to the question (i.e., "Yes, there is a crisis"). The essay begins with a brief history and a *status quaestionis*. There are four sections: 1) elements common to theology and the magisterium; 2) differences between them; 3) collaboration and dialogue; 4) the special concern, mariology and the magisterium. Common elements are the primacy of scripture, *consensus fidelium* (to be distinguished from *sensus fidei*, which is a baptismal endowment), fidelity to tradition, pastoral and missionary concern and reception. Under differences between theology and magisterium, he takes up their specific roles, authority, freedom of investigation ("academic freedom"?). Fernández considers the Immaculate Conception and the Assumption under "Mariology and the magisterium." As he has done in earlier articles, he suggests both doctrines need reinterpretation and restatement in categories less wed to the mentalities of 1854 and 1950. In the following issue of *Ephemerides Mariologicae*, he develops this view more fully in the interests of ecumenism ("The new Marian dogmas: A proposal for solution in the ecumenical dialogue"). The definition spoke of Mary's freedom from original sin; Fernández proposes restatement in terms of surpassing holiness, the great gift of grace that was God's gift to the Blessed Virgin from the first instant of her existence. The 1950 definition might be reread, not to the exclusion of the total salvation of other human beings, that is, body as well as soul beyond this earthly life, but as the great exemplar for all others.

Such ideas are further developed in this first 1992 issue by José Cristo Rey García Paredes: "The truth about Mary and dogmatic definitions—keys to interpret the Marian dogmas." What is required is not new data for both doctrines, but new perspectives, whether for the protological truth of the Immaculate Conception, the historical truth of Mary's virginity, or the eschatological truth of the Assumption. Dogmatic affirmations take place in theological eco-systems, whether of the patristic period, the nineteenth century or the mid-twentieth, and we are now about to enter the twenty-first century. The Immaculate Conception is a privilege of plenitude, not of separation; it roots Mary in the heart of the human community.

The article by Pablo Largo Dominguez is: "Auctoritas y Ratio (o el magisterio dentro de los límites de la mera razón teológica)." He leaves largely to the reader possible applications to Mariology. After an analysis of such terms as *pronuntiamus, declaramus et definimus* (a somewhat redundant triad), dogma, decree, and so forth, Dominguez calls for clear distinctions among magisterial statements and actions. He sees two major approaches in the relationship of the magisterium to the theological enterprise over the last century-and-a-half. From the mid-nineteenth century up to the present Pope John Paul II, *solum magisterium* was the capital outlook; theology was dominated by, absorbed by, the magisterium. The task of the theologian was to justify what was said by the magisterium. Whatever is said about statements of current Roman congregations, the present pope has signaled a new approach, setting forth the autonomy of theology. The Holy Father's significant statements were made at Cologne and Altötting (respectively, Nov. 15 and Nov. 18, 1980: in *Acta Apostolicae Sedis*, 73 [1981]). Theology has its own mission; it cannot be reduced to the mission of the magisterium. As Y. Congar has shown, the second Vatican Council incorporated here the thinking of the previous twenty-five years, breaking with the pattern of Vatican I.

The second double-fascicle of *Ephemerides Mariologicae* for 1992 has as lead article the paper given by the Polish Conventual Stanislaw Celestyn Napiórkowski at the interna-

tional Mariological Congress of Huelva, Spain, this past September (1992) (in French): "Mariology and ecumenism after the Second Vatican Council." He begins with a disclaimer, noting that "a Yankee theologian from Washington" or "a spiritual son of Dr. Martin, say from Erfurt or Wittenburg" might have been a more involved choice, rather than a Pole from the "peaceable plains" of Catholicism, on the border of Europe, out of the hurricane of the pluralism of either Europe or America.

Starting with the two major post-conciliar documents, *Marialis cultus* and *Redemptoris mater*, Napiórkowski moves on to the ecumenical concerns of the international congresses from Santo Domingo, 1965, to the present. A third section takes up the dialogues between the churches on a worldwide level: Catholic-Pentecostal, Catholic-Methodist, Catholic-Reformed, Catholic-Anglican, Catholic-Lutheran, Catholic-Orthodox, and, finally, Orthodox-Old Catholic and Orthodox-Anglican. A fourth section considers the long-standing Lutheran-Roman Catholic Consultations, begun in 1965, saluted by Napiórkowski as "full of courage, fresh, dynamic, successful . . . *a ce point de vue, les Américains sont les meilleurs dans le monde.*" The Ecumenical Society of the Blessed Virgin Mary rates a section, and there is an acknowledgement of dependence on a dissertation on the ESBVM defended at the University of Lublin in 1992. A sixth section considers the dialogue between Catholics and Lutherans in Germany, reflected in two Lutheran books: the first, in 1982, *Maria-Evangelische Fragen und Gesichtspunkte* and the more recent (1991) *Maria, die Mutter unseres Herrn*.

A seventh section ("final remarks") rejoices in the openness of two prominent German Protestant encyclopedias, which invited Catholic authors to contribute, Napiórkowski himself and F. Courth. Courth is deservedly praised; last October (1992) he received the Laurentin *Pro ancilla Domini* medal at the Marianum in Rome. On the Catholic side, there is an unfortunate polarization: increasing ecumenical openness (and self-criticism) is one approach, in contrast to a covert, even overt, anti-biblical, anti-ecumenical Mariology. Courth takes explicit exception to the Marian Movement

for Priests, associated with Father S. Gobbi. At the end, Fr. Napiórkowski offers not a decalogue but a list of twelve (*un dodécalogue oecuménique-mariologique*) commandments, summing them all up in the cry: "Let Mariology be good theology; the more theologically correct it is, the more fully ecumenical."

The second 1992 issue has Teofil Moldovan, pastor of the Romanian Orthodox Church in Madrid, writing in upbeat register on "doctrine and Marian piety in the present Orthodox Church." Theotókos receives strong conciliar emphasis, and Orthodox piety is described in terms of liturgy and iconography. The author confesses his indebtedness to Father D. Staniloae of Romania. There is the customary demurrer about the definitions of 1854 and 1950; on the doctrines as distinct from the Roman definitions there seems no serious Orthodox objection, although Eastern theology has its own view of original sin.

Fascicle III-IV contains two further articles that were talks at Huelva, Spain, in September, 1992. Bishop Javier Lozano Barragán from Zacatecas, Mexico, gives a careful rundown on the "figure of Mary in liberation theology," distinguishing between two main approaches: one a theology of conflict, the other a theology of communion. He concludes with projections and hopes for the future, e.g., *Frente a la anticultura de la muerte, María Virgen fuente de la vida*. The other paper is by D. Fernández: "Mary and the Identity of Latin America," an historical summary of what Mary has meant to both the colonizers and the native peoples, and to the blend of races that resulted. He begins with the Marian devotion of Columbus and the other explorers. Mary's role in evangelization, under her title of Guadalupe and other titles, is well brought out, up to and including such recent gatherings as Medellín and Puebla and the statements of John Paul II as far back as 1982, prologue to the papal visit to Santo Domingo this past fall (fall of 1992), in connection with the Columbian quincentenary (fifth centenary), as well of the evangelization of the New World.

César Vidal Manzanares writes of "Mary in the Koran: the meeting (*confluencia*) of Christian apocrypha with the po-

lemic proselytizing of Islam," showing the sharp differences between Christianity and Islam concerning the Mother of Jesus, the Prophet. Dependence on the fantasies of the apocrypha led to strange views about Mary, along with respect for her miraculous virginity. Yet the fact that Jesus has a human mother, albeit a virginal mother, is a compelling argument against her divinity.

Fitting the thrust of this issue, there is printed the ecumenical declaration of the eleventh international Mariological Congress, Huelva, Spain, dated September 25, 1992, in Spanish and French. There are seven signers: (four Catholics) F. Courth, Msgr. Molette, C. Pozo and P. Masson (the secretary); (one Anglican) Canon Howard Root; (one Orthodox) Prof. C. P. Charalampidis; and (the Swiss Reformed Pastor) H. Chavannes. There are the customary sections: Miscellanea, Chronica, Documents, Reviews. In Miscellanea, R. Casasnovas has "Mariology and Pneumatology" and Enrico dal Covolo an "Italian bibliography of patristic Mariology, 1962-92." In Chronica, F. Courth reports on the latest meeting of the German Mariological Society, March, 1992, at Augsburg, *Maria in der Evangelisierung* (by fall, 1993, the proceedings have been published by Pustet of Regensburg with the subtitle *Beiträge zur mariologischen Prägung der Verkündigung*). Gaspar Quintana, C.M.F., reports on the ninth international Mariological Symposium at the Roman Marianum, November, 1992, on the theme "Marian spirituality: legitimacy, naturalness, articulation" (*legitimidad, naturaleza, articulación*).

F. Courth has an article-length review of the new German Lutheran *Maria, die Mutter unseres Herrn. Eine evangelische Handreichung* (ed. M. Kiessig, Lahr, 1991). The laudatory notice considers as well remaining difficulties: the late definitions of the Immaculate Conception and the Assumption and the classical problem expressed so strongly (and consistently) by Bishop Ulrich Wilckens—Marian mediatorship. Bishop Wilckens finds *Redemptoris mater* still not clear on the uniqueness of the mediation of Christ. A related difficulty is the invocation of Mary and the saints: What then

happens to *solus Christus*? Even that oldest of prayers, *Sub tuum praesidium*, is not acceptable.

The Roman journal *Miles Immaculate* is subtitled: "a bi-annual review of Marian culture and Kolbian formation." The issue for July-December 1992 (anno XXVIII) brings the year's total to 325 pages. The contents of the Documents section are from the Holy Father. Under Marian Doctrine there are two articles: one by Fr. William G. Most, in English, "Did our Lady know she was immaculately conceived?"; the second (in Italian) by P. Polek, on the origins of the liturgical celebration of Mary, Mother of the Church. Under Marian Life there are also two articles; one is on St. Francis de Sales. The *studi Kolbiani* section relates the saint's doctrine and pastoral practice to the Franciscan tradition. Eight book reviews complete the issue.

The fourth volume of *Marienlexikon* covers "Lajtha" to "Orangenbaum"; editors are R. Baumer and L. Scheffczyk (publisher: EOS Verlag, St. Ottilien, 1992). Lajtha was a Hungarian musician (d.1963); *Orangenbaum* is a Marian symbol. The latter article is accompanied by a full-page black-and-white reproduction of the Bellini painting of our Lady giving the Christ child an orange. There is an astonishing variety of articles—from history, geography and art, as well as theology. Let me list a baker's dozen from the L's and M's: La Salette (by J. Stern); G. von Le Fort (d.1971); the Legion of Mary and its apostolate in mission lands; the Lippis, Filippo and Filippino; Loreto; Luther; Mariology (J. Stöhr); Marquette; Mauriac (d.1970); Medjugorje (R. Laurentin); Muratori; and a set of entries beginning with the word "mother"—of good counsel, of the Church, of fair love, of the suffering. And another half-dozen from the N's and O's: Nagasaki, Nazareth, Cardinal Newman, *Offenbarung* (Revelation), Olier, *Obnmacht* (Mary's swoon on Calvary), and *Opus Dei*.

2. Magisterial documents

The reader is referred to such journals as the bi-monthly *The Pope Speaks*, as well as to the major Mariological periodicals (*Marianum*, *Ephemerides Mariologicae*, *Miles Im-*

maculatae) and to publications of wider interest (such as *Documentation Catholique*, *L'Osservatore Romano*, and so forth) for papal statements.

Of first importance is the new *Catechism of the Catholic Church*, of which we await the English translation, promised by the end of 1993. Working from the French, which was out by last Christmas (1992), and using its thematic index, here are some of the many contextual references to the Blessed Virgin. There are four major parts: 1) profession of faith (creed), 2) celebration of the Christian mystery (sacraments, liturgy), 3) Christian vocation: life in the spirit (moral theology), 4) Christian prayer. The likeness of these divisions to classical formulations is evident. The post-Tridentine *Roman Catechism* had three main sections—doctrine, the commandments, prayer—as did Luther's *Little Catechism*.

In part one, treating the human response to God and the "obedience of faith," Mary is proposed as the great exemplar. She enters again, in discussion of the credal phrase "conceived of the Holy Spirit, born of the Virgin Mary," in a major section that speaks also of her Immaculate Conception and her lifelong virginity (nos. 487-511). Another set of paragraphs (721-726) considers her holiness as the work of the Holy Spirit. After the phrase of the creed "communion of saints," there is an extended section: "Mary—Mother of Christ, Mother of the Church" (nos. 963-75).

In part two, "celebrating the Christian mystery," Mary is related to the Holy Eucharist. Part three treats "life in Christ"; we are called to live the beatitudes, for which Mary gives us a compelling example (no. 1717). Finally, in part four, "Christian prayer," Mary's prayer is praised (nos. 2617-22, again nos. 2673-9), with an explanation of the Hail Mary. There is much more, and there are helpful cross-references throughout, as well as footnotes to relevant documents, with strong appeal to the Second Vatican Council.

Announcing the *Catechism* on December 7, 1992, the Holy Father said: "May Mary help us accept and appreciate this gift. . . . I want to turn my thoughts with sentiments of filial love and due gratitude to her who accepted, meditated upon and gave the Word of the Father to humanity. . . . May

the Blessed Virgin, whose Immaculate Conception we celebrate tomorrow, help us to accept and appreciate this precious gift and be a model and support for us in giving others the divine Word which the *Catechism of the Catholic Church* presents to the faithful and to the whole world."

Under this "Magisterium" rubric, two new books deserve notice. One is *Augustin Bea, the Cardinal of Unity*, by S. Schmitt (New City Press, NYC, 1992); it has many references to Mary before and during the Council, including Bea's ecumenical concerns. Frank Setzer, S.M.M., reviewed it in *Queen* (January-February, 1993). The other is *Memories and Hopes*, by Cardinal Suenens (Veritas, Dublin, 1993); among its materials one finds reference to the *Fiat* rosary and associated spirituality which the Cardinal promotes.

3. Scripture and tradition

Recent biblical studies include three by Bertrand Buby, S.M.: 1) the article "Imaging Mary in the Gospels," in *Emmanuel* (December, 1992); 2) the article "Mary, the Faithful Disciple," in *Emmanuel* (May, 1993); and 3) the paper Fr. Buby read at the international Mariological Congress of Huelva, Spain, September, 1992: "Daughter of Zion: A Symbol for Jewish-Catholic Dialogue" (available from I.M.R.I., The Marian Library, University of Dayton, Dayton, OH 45469-1390). In *Emmanuel* for March, 1989 (95:80-85), E. Paul Benoit had "Our Lady of the Blessed Sacrament: A Patristic Interpretation."

The March, 1993, *Worship* (67/2:144-155) has an article by J. R. Wright, "Genesis of a Book," on his *Readings for the Daily Office from the Early Church* (Church Hymnal Corporation, NY, 1991, 514p.); he notes the many references to Mary among writings by and about women (p. 146).

New City Press of New York City is advertising for the spring of 1993 in their Augustine Today series: *A Speechless Child Is the Word of God: An Interpretation of St. Augustine on the Trinity, Mary, Church, Authority, Sacraments, . . .*, by James A. Mohler. The Madrid journal *Augustinus* (Recollect Augustinians) has "La Virgen Maria segun San Augustin," by V. Capanaga, (37 [enero-junio, 1992] 5-43).

On May 16, 1993, the Holy Father beatified Mother Marie Louise Trichet (d.1759), co-foundress of the Daughters of Wisdom and first disciple of St. Louis de Montfort. Recent issues of the Montfort magazine *Queen (of all Hearts)* reported the event and recommended the book by Benedetta Papàsogli, biographer also of St. Louis: *Wisdom of the Heart: The Story of Marie Louise Trichet* (Montfort Publications, Bay Shore, NY, 1993).

The fall, 1992, *Theology Digest* lists among new books: *The Redeeming Love of Christ: A Collection of Spiritual Writings of St. Alphonsus Ligouri*, edited by Joseph Oppitz, C.Ss.R., with a preface by B. Haering, C.Ss.R. (New City Press, Brooklyn, 1992): Mary is among the topics.

4. Doctrine: general and particular

La mariologia tra le discipline teologiche (Marianum, Rome, 1992) has the papers from the eighth bi-annual symposium held at the Marianum of the Servites in Rome, fall, 1990. This past November, 1992, the ninth such gathering was held, and we can look forward to papers on the theme "Marian spirituality: legitimacy, nature, articulation," with such scholars as A. Amato, S.D.B., A. Serra, O.S.M.; D. Fernández, C.M.F.; S. De Fiores, S.M.M.; and F. Courth, S.A.C. (who received, on the occasion, the Laurentin-*Pro ancilla Domini* award).

The 1990 symposium was dedicated to the memory of S. Meo, O.S.M. (d. June 7, 1990) and took its direction from the March 25, 1988, letter of the Congregation for Catholic Education on the "Virgin Mary in Intellectual and Spiritual Formation." There are papers by S. De Fiores (twelve models of Mariology within theology); by E. M. Toniolo, completing the paper Meo was preparing (renewal after Vatican II); I. Calabuig (documents from *Optatum totius* [Vat. II] to March, 1988); M. Semeraro (recent books, 1984-90); E. Tourón del Pie (connection with other disciplines); A. Amato (hermeneutics); C. I. González (teaching Mariology in Latin America); plus a few shorter communications (by I. Vásquez Janeiro, A. Molina Prieto, and the team of J. Ibáñez and F. Mendoza).

Last September (1992), under the patronage of Mary Star of Evangelization, there were held at Huelva, Andalusia, Spain, the eleventh international Mariological Congress (eleventh in the series begun 1950) and the eighteenth international Marian Congress (counting from 1900). The choice of year and venue was prompted by the five-hundredth anniversary of the discovery and evangelization of the Americas. Christopher Columbus recruited his crew from the Huelva area. At the monastery of La Rábida of the Franciscans, he received advice and assistance and prayed before the image of Nuestra Señora de las Milagros, even as we did with the English speakers at Mass with Bishop A. Vaughan every morning in that same chapel.

There were seventeen speakers in the English section (mostly members of the Mariological Society of America); Eamon R. Carroll, O.Carm., one of the seven plenary session speakers, presented "The Virgin Mary and Feminist Writers" (a revised version of which is about to be published in *Carmelus*). There were many language sections: Spanish, German, Croatian, French, Italian, Polish, Portuguese, and also an ecumenical round table (the report from which will be part of this Survey). Tracking the development of devotion to Mary from its origins, a pattern taken up with the 1965 Santo Domingo congress, the study subject of Huelva was "Marian doctrine and devotion from Vatican II to the present," hence over a thirty-year period. Fr. Thomas A. Thompson, S.M., editor of *Marian Studies*, reported on Huelva, in both *Queen* (Jan.-Feb., 1993) and *The Marian Library Newsletter*, new series, 25 (winter, 1992-93).

On the eve of Huelva, the International Pontifical Marian Academy announced the completion of the seven volumes of proceedings of the previous congress (Kevelaer, Germany, September, 1987), produced under the leadership of the president of the P.A.M.I., Paul Melada, O.F.M. At Huelva, Fr. Melada was presented with the Marian Library Medal by Fr. Thompson. The subject at Kevelaer was Marian doctrine and devotion from the nineteenth and twentieth centuries (up to Vatican II). Two hundred-and-nine papers make up the seven volumes, first those from the plenary sessions, then the oth-

ers assembled from the various language groups. Volume one came out in 1991; it had eleven conferences, plus two allocutions by Fr. Melada. Among the speakers were R. Laurentin, the late S. Meo, C. Pozo, German Protestant H. Duefel, the Orthodox A. Kallis, our T. A. Koehler, and the English-Anglican Canon Harold Root. Volume two had the more general themes (thirty-five papers). Volume three had twenty-eight papers on nineteenth-century authors. In volume five, forty-two speakers spoke of Marian devotion in their countries; this continued in the forty-four papers of volume six. The thirteen articles of volume seven considered Marian art and literature.

In volume two (705 p.) there are articles by G. Besutti (devotion to Mary in systematic tracts, 1800 to Vatican II), H. Cazelles (apparitions), B. Billet (Lourdes), T. A. Koehler (prayers to Mary), A. Calkins and M. O'Carroll (both on the heart of Mary).

Volume three (662 p.) treats the Marian devotion of outstanding figures of the period, e.g., M. Champagnat (d.1840), G. J. Chaminade (d.1850: two papers, by William Cole and John Samaha), V. Pallotti (d.1850), St. Anthony Claret (d.1870), even David F. Strauss (d.1874: by F. Courth), Bishop Laurent (d.1884), Don Bosco (d.1888: four papers), Scheeben (d.1888: three papers), and so forth. Six hundred and ninety-six pages are in volume four, comprising more studies of famous names—some familiar, others less so: Saint Raphael Kalinowski (d.1907), Blessed Faustina Kowalski (d.1938), Cardinal Goma (d.1940), St. Maximilian Kolbe (d.1941: three papers, one by Peter Fehlner), Edith Stein (d.1942: two papers), E. Neubert (one paper, by his brother Marianist L. Gambero), Adrienne von Speyr (d.1967), and J. Kentenich (d.1968)—among others.

Volume five (980 p.) covers the world: Argentina (Lujan), Belgium (Beauraing), Brazil, French Canada, Colombia, the Ivory Coast, Croatia, France (Pont-Main), Germany (the Legion of Mary; Kevelaer), Spain (by E. Llamas and others), Italy (Pompey and other places). Volume six (944 p.) has papers on Portugal, Malta (read in the English language section), Mexico, Peru, Poland (several papers, some in

A Survey of Recent Mariology

121

English; Marian Zalecki, O.S.P.P.E., spoke on Mary, Mother of all Christians, as experienced at the American Czestochowa, Doylestown, Pennsylvania; there were twenty-nine papers on Poland in all—in French, German . . . , with none in the Polish language), Slovenia, Kocervo, and so forth.

The final, seventh, volume is a particularly pleasant conclusion: devotion to Mary in literature and art; topics include: Bulgarian poetry, German Romanticism (R. Schneider, d.1958), Gertrud von Le Fort (d.1971), Marian engravings in nineteenth-century Spain, Polish art, Croatian art, Portuguese music, Polish music.

Virgo Liber Verbi (xvi + 727 p.) was published in 1991 by the Marianum, Rome, in tribute to their devoted librarian and bibliographer (b.1919) on the occasion of his retirement, G. Besutti, O.S.M. After the long introductory essay on the honoree and his writings by S. M. Danieli, O.S.M., there are twenty-seven *studi sulla b. v. Maria* making up part one, and three essays of *studi sull'ordine dei servi di Maria* in part two. As with the T. Koehler *Festschrift* (*Mater Fidei et Fidelium*), the contributors for the Besutti book represent the world of scholarship about the Virgin Mary. Michael O'Carroll, C.S.Sp., of Ireland has the only English article, a spirited defense of "Mary's Mediation: Vatican II and John Paul II." Eight of Besutti's fellow Servites appear, e.g., A. Serra and E. M. Peretto on Scripture, E. M. Toniolo on Maximus the Confessor, and, as both editor and contributor, I. Calabuig. Other authors include Jean Stern (La Salette archivist) on John Paul II's thought on the bond between the Church and the Jewish people; Nilo Geagea, O.C.D., on Muslim veneration of Mary in the Middle Ages; W. Beinert on present-day German Protestant theology; and two Marianists, T. A. Koehler (on Servas sanctus, d. ca.1300) and Luigi Gambero (on Eastern patristic symbolism). The title of this beautifully produced book, a tribute to Italian publishing, comes from Sophronius of Jerusalem (d.638): the Mother of the Word made flesh is "the new book not written—written but not by human hands."

"Mother of the faith and of the faithful" translates the Latin title of the essays in honor of Theodore A. Koehler, S.M., on his eightieth birthday (1911-1991). A native of France (bi-

lingual Alsace), Fr. Koehler was curator of The Marian Library at Dayton, 1969-1987, and founded the International Marian Research Institute (IMRI) in 1975, affiliated to the Roman pontifical faculty of Marianum. He remains director emeritus of both enterprises. When he came to the United States, he already enjoyed an international reputation in a career begun with his doctoral dissertation in 1943. Johann G. Roten, S.M., Fr. Koehler's successor as director of IMRI, edited the festschrift volume and began it with an informative English-language essay on the scholarly career of T. Koehler, followed by a chronology of his life and a bibliography.

Fifteen of the forty-nine chapters are in English, the others in main Western languages; contributions are leading names in studies about the Blessed Virgin. For a quick overview and sampling: H. Cazelles (on Apocalypse chap. 12); A. Serra (on the six water jars of Cana); John Britt (on Cardinal Newman); Michael O'Carroll (on Frank Duff, founder of the Legion of Mary); Eric L. Friedland (on Jewish liturgical renewal); Walter Brennan; George Soell. Faculty and staff from the University of Dayton are well represented: J. Roten, C. Mushenheim, T. Thompson, James L. Heft, E. R. Carroll, B. Buby. The range of topics is attractive, e.g., Mary at Ephesus (de la Potterie), Slovenian Marian devotion (A. Strukelj), Consecration to Mary in the Society of Mary (William J. Cole, S.M.), and John Paul II's *Redemptoris mater* (B. Billet). A separate section on ecumenism has such authorities as F. M. Jelly, H. Chavannes, P. Masson, and L. Scheffczyk. This splendidly edited and printed volume (818 p.) is both a tribute to Fr. Koehler and witness to the robust health and joyful strength of current Mariology. *Mater Fidei et Fidelium* forms *Marian Library Studies*, new series 17-23 (1985-1991) (The Marian Library, University of Dayton, Dayton, OH 45469-1390).

In 1991, the German Pallottine Fr. Courth published a *Mariologie* in the series of theological texts edited by W. Beinert. Karl Rahner's final volume (23) of *Theological Investigations* (Crossroad, NY, 1992) has the essay "Courage for Devotion to Mary" (p. 129-39). The 1992 Crossroad title *The Content of Faith: The Best of K. Rahner's Theological*

Writings (eds. K. Lehmann and A. Rafflet, trans. H. D. Egan), under the heading "the people of God in history," has several entries on our Lady (nos. 112-116). Papal retreat master, Raniero Cantalamessa, O.F.M.Cap., has out (from Liturgical Press, Collegeville, MN) *Mary, Mirror of the Church* (1992, 224 p.): a pilgrimage of listening to and heeding the word of God.

Some important items about Mary's virginity have appeared, treating the virginal conception of Jesus and her life-long virginity. Brian Daley, S.J., of Weston, wrote the article "Born of a Virgin" for the Christmas number of the *London Tablet* (19/26 Dec. 1992, p. 1598—1603), in careful reply to the denials of Anglican Bishop John Spong of New Jersey and the Englishman Geoffrey Parrinder. In Daley's analysis, both authors are openly anti-Catholic and in their own ways 'fundamentalist.' *Christology and Spirituality*, by William M. Thompson of Duquesne University (Crossroad, NY, 1991), has as its seventh chapter "The Virgin Mary as a Christological Source," with excellent material (p. 134-55, esp. the notes 222-7, and further references to Mary throughout the book, as 16-7, 56-7, 164-5 [uniqueness of Jesus], 56-7 [Berulle]). The English Catholic Truth Society has published a pamphlet by Bishop Alan Clark of East Anglia: *The Virgin Birth* (London, 1992, Do 453).

In the article which was his presidential address to the Catholic Biblical Association, Fr. John P. Meier takes the position that, on biblical evidence, the brothers and sisters of Jesus were likely siblings ("The Brothers and Sisters of Jesus in Ecumenical Perspective," in *Catholic Biblical Quarterly* 54 [January, 1992] 1-28). He repeats this in his recent book *A Marginal Jew*, concerning which I quote the comment of one reviewer, Roch Kereszty (in *Communio* 19 [winter, 1992] 597): "If Meier had more 'empathy' for the biblical meaning of Mary's virginity as a definitive consecration of her body-person by the Holy Spirit, he would not be so selective in evaluating the biblical evidence. . . ."

Marcus Hodges, O.P., gave a paper to the Oxford branch of the Ecumenical Society of the BVM, December 17, 1990 (published by the Society, September, 1992): "Why Did St.

Thomas Reject the Doctrine of the Immaculate Conception?" Edward Yarnold, S.J., prominent member of the ESBVM in England, reviewed in the *Canadian Catholic Review* (December, 1992, p. 28-29) Paul Duggan's dissertation (which was defended at the International Marian Research Institute, The Marian Library, Dayton, OH), *The Assumption Dogma: Some Reactions and Ecumenical Implications in the Thought of English-speaking Theologians*. Antonio Sicari, O.C.D., wrote "Mary, Peter and John: Figures of the Church," in *Communio* 19 (summer, 1992) 189-207: from a Milan symposium on Hans Urs von Balthasar. Listed in the winter, 1992, *Theology Digest* is Clarissa W. Atkinson, *The Oldest Vocation: Christian Motherhood in the Middle Ages* (Cornell University Press, Ithaca, NY, 1991); it traces the influence of devotion to Mary.

Covenantal Theology: The Eucharistic Order of History, by Donald J. Keefe, S.J. (University Press of America, Lanham, MD, 1991), is two volumes, with much material on our Lady—as new Eve, related to the Eucharist, to the Church—and with very extensive notes. Anneliese Herzig did the article "Mary—hopeless ideal or sister in faith" (from the German), in *Theology Digest* 38 (fall, 1992) 65-76.

5. Liturgy, devotion and devotions

The lead entry here is *Collection of Masses of the B.V.M.*, in two volumes, *Sacramentary* and *Lectionary* (Liturgical Press, Collegeville, MN, 1992). Effective December 8, 1992, these were announced in 1986, and the Latin originals appeared in 1987. The full collection numbers forty-six masses; twelve came out in English in 1988 (Catholic Book Publishing Co., NY). The Masses spread across five categories: Advent, Christmas, Lent, Easter and Ordinary Time (in three sections). There is a page of explanation before each text, on the sources of the prayers and the propers of the religious families from which the texts have been taken, usually with slight adaptations, but all with new prefaces. It is impossible to do justice here to the treasures of these liturgical Masses; I list simply an example from each category: 1) Advent: "The B.V.M., Chosen Daughter of Israel"; 2) Christmas: "Our Lady

of Nazareth"; 3) Lent: "The B.V.M., Mother of Reconciliation"; 4) Easter: "Our Lady of the Cenacle"; 5) Ordinary Time, one: "Holy Mary, the New Eve" (although in the Latin text the phrase "new Eve" does not occur); 6) Ordinary Time, two: "B.V.M., Mother and Teacher in the Spirit" (taken from the Carmelite proper); 7) Ordinary Time, three: "Our Lady of Ransom."

Out of his African experience, Brother Peter Daino, S.M., has given us the Orbis (Maryknoll, NY, 1993) title *Mary, Mother of Sorrows, Mother of Defiance* (Nairobi setting). Bertrand de Margerie, S.J., has out in English a book he first published in Brazil in 1965, then in French, 1967: *Heart of Mary, Heart of the Church* (A.M.I., Washington NJ, 1992). M. Basil Pennington, O.C.S.O., writes again of the rosary in his 1992 Crossroad (NY) title, *Awake in the Spirit: A Personal Handbook on Prayer*; chapter 2 is "Decades of Roses" (p. 35-52), along with a bibliography (p.160) and an appendix of alternate rosary mysteries. Claretian Publications (Chicago) produce *Generation: The Spiritual Enrichment Newsletter for Older Catholics*; they gave the May, 1993, number to Jerry Costello's "You Can Count on the Rosary" (4 p.).

The English layman (I turned him into a priest by mistake in *Marian Studies* 40 [1989] 155-7) Eamon Duffy has given us the brilliant study *The Stripping of the Altars: Traditional Religion in England, 1400-1580* (Yale Univ. Press, New Haven, CT, 1992, 654 p.); pages 256-65 are on Mary. Also see the index under "B.V.M., Mother of God." Duffy shows that late medieval Catholicism was neither decadent nor decayed but vigorous, with the Reformation a violent rupture. On the back cover of the dust jacket (but also within the text as plate six, facing p. 52), is a wood-cut reproduction of "The Comely Corse," the procession of the Blessed Sacrament, with the *Ave verum*. Duffy gave us a foretaste of this extensive research in the article "Mater dolorosa, Mater misericordiae," in *New Blackfriars* (summer, 1988); see the review in *Marian Studies* 40 (1989).

Pilgrimage is a rich field deserving a separate survey of its own. J. Anthony Moran provides a handbook to American Catholic shrines, many of them Marian, in *Pilgrims' Guide to*

America: U.S. Catholic Shrines and Centers of Devotion (Our Sunday Visitor Press, Huntington, IN, 1992). Useful information about the Irish shrine of Knock can be had in *Monsignor James Horan: Memoirs, 1911-1986* (ed. M. MacGreil, S.J.), e.g., about the Holy Father's centennial visit to the place where our Lady appeared, August, 1879. John Eade and Michael J. Sallnow (d.1990) published (Routledge, NY, 1991, 158 p.) *Contesting the Sacred: The Anthropology of Christian Pilgrimage*: six essays which view pilgrimage(s) "not merely as a field of social relations but also as a realm of competing discourses." There are two chapters on Lourdes, two on Jerusalem (most ancient of Christian destinations), one on Sri Lanka, one on Peru, one on San Giovanni Rotondo (Padre Pio): a worthwhile book.

6. *Ecumenism*

In the English-speaking world, the Ecumenical Society of the BVM remains the foremost promoter of ecumenical dialogue about the Mother of Jesus. Members of both the parent society in England and its American offshoot receive the three-times yearly *Newsletter* from England and occasional announcements from the U.S. Society. The January, 1993, *Newsletter* was no. 52 (new series); May, no.53; September, no.54. The January issue reports on the Society's twenty-fifth anniversary meeting, held October, 1992, at the Carmelite Monastery of Aylesford, Kent, England; among participants and speakers were John Macquarrie, John McHugh, Eamon R. Carroll. There is an obituary tribute to the Methodist pastor J. Neville Ward, who died at Canterbury, October 26, 1992; it recalls his great devotion to Mary and to the ESBVM, mentioning the famous rosary book, *Five For Sorrow, Ten for Joy*. There is a book review of *Saraband: The Memoirs of E. L. Mascall*, the English Anglican and one of the founders of the ESBVM. He died early in 1993, and the May, 1993, *Newsletter* has Bishop Graham Leonard's tribute to him.

The May and September issues both contain notices of the forthcoming tenth international congress of the Society, to be held at Norwich, at the University of East Anglia, July 24-31, 1994. The September number reports on the Society's ec-

A Survey of Recent Mariology

127

umenical pilgrimage to Knock Shrine, May 31-June 3, 1993. The theme for Norwich is to be *Mary and Ecclesiology*. Among the speakers at Knock were John Littleton, John Paterson (dean of Christ Church Cathedral, Dublin), Archimandrite Serge Keleher, and Donald Dawe. In these last three newsletters, Fr. Edward Yarnold, S.J., completes his series on the "Names of Mary," taking up "the believing woman," "woman pierced by the sword," and "woman."

With the *ESBVM Newsletter* are normally mailed recent pamphlet publications, three in 1993: Stephen Turnbull, *Devotion to Mary among the Hidden Christians of Japan* (paper read at Aylesford, October, 1992); *Ecumenical Encounter: Methodism, The B.V.M. and the Roman Catholic Church* (with two authors: David Carter, "Catholic-Methodist Dialogue: The Apostolic Tradition," and the Rev. Dr. Frances Young, "The Pilgrimage of a Protestant"). Dr. Young, head of the department of theology at the University of Birmingham, is well-known for her writings on early Christian thought and was one of the principal speakers at the July, 1993, meeting of Faith and Order at Santiago de Compostela. At Easter, in 1991, Dr. Young was invited to go to Lourdes with the international community of Jean Vanier (L'Arche), noted for its work with the mentally handicapped. Arthur, eldest of Dr. Young's three sons, is severely retarded and was not up to making the trip with her. She gave a talk at Lourdes on spirituality for parents, and was invited to take part in the blessings and other ceremonies. Her article tells of her experiences, e.g., making the Way of the Cross ("With the women of Jerusalem I brought my child to the suffering, struggling Christ as he stumbled carrying the Cross, and begged a blessing. In identity with Mary, I met my innocent, suffering son and felt the pain of the sword piercing the mother's heart . . .").

The third publication sent from the ESBVM was the address given at Knock by Dr. Donald A. Dawe (Presbyterian, professor at Union Theological Seminary, Richmond, VA). Dr. Dawe has served as president of the American ESBVM and has given papers for it both in the U.S. and in England. The title of his paper was "Mary, Pilgrimages and Protestants: Do

They Belong Together?" Here are some of its lines: "... and the Church is a pilgrim people. On this pilgrimage Mary is a companion and a guide. . . . as the life of our Lord makes so clear, the way to God's liberation is long and painful. Along this way, Mary is the mother who sits in the shadow of the cross to show us how God sanctifies and transforms the sufferings of this world . . . Mary is not only the person who did these things a long time ago. She is with us now to bear Christ into the lives of all who will, like Mary, say to God, 'Be it done unto me according to your word.'"

The American ESBVM meets twice yearly in the Washington, D.C., area; it met most recently on May 8, 1993, at St. John's United Methodist Church, Arlington, Virginia, and October 2, 1993, at Grace Lutheran Church in Washington, D.C. Copies of papers given at these meetings are sent on request and the payment of the token postage: from May 8, one by Rev. Jeffrey Hammonds, a second by Gary Smith, divinity student. At the October meeting, Pastor Mark Chapman spoke on "Sancta Maria, Sancta Ecclesia" (Address of the ESBVM secretary: 228 -8th St. NE; Washington, DC 20002 [also to join the Society].)

The May, 1993, *Worship* magazine has an article by Maxwell E. Johnson (he teaches liturgy at Notre Dame University): "The One Mediator, the Saints, and Mary: A Lutheran Reflection." He finds the recent agreed statement of the Lutheran-Roman Catholic consultation less than generous on the Lutheran side, pleading for a more open Lutheran attitude to the veneration of the Mother of the Lord.

The fall issue of *Dialog* (vol. 31) has the single word in big capitals on the cover: MARY, under a reproduction of A. Dürer's "Assumption." Carl Braaten is the editor; the articles are by F. M. Jelly, Frank C. Senn, Robert W. Jenson, Robert W. Betran and include a strongly-worded article on behalf of male language for God by David Householder, "The God Matrix, the Star of David and the Trinity."

When George Carey was the principal of Evangelical Trinity College in Bristol (he is now the Archbishop of Canterbury), he published *The Meeting of the Waters* (Hodder and Staughton, London) in which he listed six points of ecumen-

ical agreement. John M. Todd reviewed the book in the London *Tablet* (Nov. 8, 1985, p.1187), noting: "The author says that he does not see Catholic Marian teachings and devotions as an obstacle, so long as they conform with Scripture." The reviewer concludes with this perceptive remark: "I believe the author would sympathize with me when I say that whilst I find all he says acceptable, Christian faith, and so therefore sharing of it, is found through a hundred other things as well as doctrines—through loved liturgies, uncovenanted experiences and encounters, daily life."

As mentioned earlier in this Survey, I append here my translation of the statement from the ecumenical round table held at the international congress of Huelva, September, 1992. (The official report was in Spanish.)

***Statement from Ecumenical Round Table
Huelva, September, 1992***

Once again, at this eleventh international Mariological Congress held in Huelva, Spain, it has been possible for a group of Catholic theologians taking part in the Congress to have a fraternal dialogue with theologians of other Confessions (Anglican, Orthodox, Reformed) on the figure of Mary, with the intention of indicating the lines of convergence of their faith. This meeting continues those held during preceding congresses. The participating members were especially aware of the path pursued since the Congress of Saragossa (1979), namely, the gathering of the elements of a Christian spirituality which would be open to Mary and acceptable to all Confessions. In this process of reflection, the Congress of Malta (1983) and that of Kevelaer (1987) took significant further steps in understanding the theme. The path traced by the ecumenical declarations of these earlier congresses enables us to show agreements and disagreements in this matter.

To continue these reflections it has seemed convenient to choose an important subject which is related to what has been already considered, and this topic is the faith of Mary. Before entering into the question, the members present de-

sire fervently and joyfully to profess their common faith in Jesus Christ, the Logos (Word) of the Father, the Word made flesh (John 1,14), conceived of the Holy Spirit, born of Mary, ever-Virgin, whom we all call Theotokos (Mother of God).

1. Mary prophesied about herself: "All generations will call me blessed" (Luke 1,48). In the setting of the praise which Elizabeth addressed to Mary under the inspiration of the Holy Spirit, we find the basic reason for this prophecy: Mary is "she who believed" (Luke 1,45). Mary is not simply a believer. By its extraordinary importance her faith can be placed in parallel to the faith of Abraham who believed, hoping against all hope (Rom. 4,18). Mary's faith was born in Judaism, nurtured by the prophetic texts, requiring her total obedience (Rom. 16,26 and 1,5). This faith demands of the Virgin Mary consecration to do the will of God. She accepts this commitment to the fullest (Luke 1,38: "Here is the servant of the Lord; may it be done to me according to your word"). By this total openness to God's will, Mary is the model of faith for all believers.

2. The new covenant begins with the revelation of the incarnation to Mary and with the faith by which she believes in the truth of this revelation. Committing herself, she enters into the mystery of the incarnation. At this moment takes place the first realization of the prophecies of Jeremiah and Ezekiel about the new covenant, not written on tablets of stone but in hearts of flesh (Ez. 11,19: "I will give you a new heart"; Ez. 36,26; Jer. 31,33). Hence, it can be said that even before the incarnation of the Logos (the Word) the Holy Spirit brings about the transformation of the heart of Mary.

3. As the most ancient Christian tradition has indicated, the faith of Mary stands in clear contrast to Eve's lack of faith. Mary's faith is first expressed in her reply to the angel, while the incredulity of Eve was disobedience to God, in her dialogue with the serpent. Subsequently, Mary maintains her faith in the obscurity of the hidden life and above all in the trial of Calvary, humbly meditating on that which was not understood (Luke 2,19 and 51). In the pilgrimage of her own life, Mary discovers progressively the concrete demands of God's plan for her Son and for herself (Luke 2,50; John 2,3-4;

Mark 3,31-5). From the Annuciation to the cross, Mary is the humble handmaid of the Lord.

4. The days of expectation for Pentecost show us Mary in prayer. Living out her faith in the first community of the Church, she shows us the necessary connection between personal faith and the community, in openness to the Holy Spirit. This is the atmosphere in which the Holy Spirit urges us to evangelize the whole world (Mark 16,15), to awaken faith in those who do not believe and to reawaken the faith in believers whose faith is weak. By the action of the Holy Spirit, evangelization leads always to the knowledge of Jesus, the Son of God, and through Jesus to knowledge of the Father.

The signers of this declaration testify to the fraternal climate in which they have met, and give thanks to the Lord for the spiritual experience they have shared these days, an experience in which has been ever present the remembrance of the Mother of the Lord.

Huelva, September 25, 1992

Signers: *Catholics*: Franz Courth, S.A.C.; Monsignor Charles Molet; Candido Pozo, S.J.; Pierre Masson, O.P. (secretary). *Orthodox*: Professor Constantine P. Charalampidis. *Reformed*: Pastor Henry Chavannes. *Anglican*: Canon Harold Root.

7. *Miscellany*

The Italian Mariological Society began in 1990 (Associazione Mariologica Interdisciplinare Italiana: AMI). Their first convention was held at Poggio di Roio (L'Aquila), October 9-12, 1991, and the papers there given make up the first issue of the Society's publication, *Theotokos*. The journal appears twice yearly; the first number is Anno I - 1993/1; there was a previous unnumbered issue, by way of advertisement. Consistent with the name of the Society and the subtitle of its periodical ("interdisciplinary researches in Mariology"), this initial issue considers "Mariology in twentieth-century Italy: an interdisciplinary approach."

The first two articles are overall views. S. De Fiores uses the example of N. Riccardi (1626) and Ludovico Antonio Muratori (18th century) to discuss the 'inculturation' of Mar-

iology on the Italian scene. A. Amato surveys doctrinal authors, confident in the current emergence of significant figures (as the late S. Meo, his *Marianum* faculty colleagues, and so forth). Editor Alberto Valentini writes of biblical studies; Manlio Sodi on the liturgy; Sergio Gaspari on liturgical renewal in Italy, highlighting the Second Vatican Council; Giancarlo Bruni on ecumenism.

Emilio M. Bedont offers a short article (a *nota*) on Marian sanctuaries; on popular Marian piety, Vincenzo Bo also offers a short *nota*. Enrico dal Covolo surveys marian-patristics in the period 1987-91, i.e., from *Redemptoris mater* to the present. Maria Maddalena Santoro contributes the *nota* "Mary in the documents of the Italian Bishops' Conference," from its foundations (as the CEI) in 1954, in two periods, 1954-64, then 1964 to the present. Cettina Militello writes of "the feminine question and Mariology," summarizing under the triad "the feminine—Mary—the Church."

At the end of each article there is an English summary. The second 1993 issue is to be on Galatians 4,4, an approach to the most ancient New Testament "Marian" pericope. The current issue runs to 245 pages, in pleasant format (6 5/8 by 9 3/8 in.); subscriptions are available from Via Prenestina 1331; 00010 Colle Prenestino; Rome.

Further Selection of Recent Writings

This appendix includes titles that came to notice as late as mid-November, 1993, when this Survey was going to press. The order is, as customary: A. Magisterium; B. Scripture and tradition; C. Doctrine, general and particular; D. Liturgy and devotion; E. Ecumenism; F. Miscellany and last-minute items.

A. Magisterium

1. Pope John Paul II, "Mary's presence marks America's evangelization," in *L'Osservatore Romano*, October 14, 1992, at the Angelus, in Santo Domingo, October 11. Here, as in many of his messages these years, the Holy Father refers not only to the coming Third

Millennium but also to the fifth centenary of the evangelization of America.

2. On his visits to the sites associated with the great voyage of Columbus—in southwestern Spain, Huelva, and Palos de la Frontera, and the monastery of La Rábida, with its famous image of our Lady, in September, 1993—the pope again spoke of the New World.
3. Related and worth recalling is the prayer of the Holy Father for the Marian Year, interweaving references to the third Christian Millennium with the celebration of the “sixth [sic] centenary or the millennium of acceptance of the Gospel.”
4. On his way to the World Youth Day in Denver, the Holy Father stopped in Jamaica and Mexico, still within his 500th anniversary of America voyages. At Denver, August 12-15, the high-point was his discourse on the Assumption on Sunday, August 15 (in *L'Osservatore Romano*, August 18, 1993).
5. John R. Sheets, S.J. (now Auxiliary Bishop of South Bend, IN), wrote the notes accompanying the pamphlet editions of *Ineffabilis Deus* and *Munificentissimus Deus* (Daughters of St. Paul, Boston).
6. Pope John Paul's letter for the 700th anniversary of the shrine of Loreto (dated Aug. 15, 1993) was in the English *L'Osservatore Romano*, September 22, 1993.

B. Scripture and tradition

1. R. E. Brown, S.S., *The Birth of the Messiah* (Paulist, Mahwah, NJ, 1993, new edition).
2. Paul Molinari, S.J. (trans. Anne Hennessy, C.S.J.), *The Vocation and Mission of Joseph and Mary* (Veritas, Dublin, available from Ignatius Press, San Francisco, 1993).
3. In the Augustine Today series, New City Press (NY) advertised in the spring of 1993, James A. Mohler, S.J., *A Speechless Child Is the Word of God: An Interpretation of St. Augustine on the Trinity, Christ, Mary, Church, Authority, Sacraments, . . .*, 176 p.

4. E. Ann Matter, *The Voice of My Beloved: The Song of Songs in Western Medieval Christianity* (University of Pennsylvania Press, Philadelphia, 1990): the chapter "The Woman Who Is All: The Virgin Mary and the Song of Songs," p. 151-177.
 5. Fr. Emmanuel, O.C.D., "St. Teresa and Our Blessed Lady," in *Carmelite Digest* 8 (autumn, 1993) 23-41.
 6. James Gaffney, *Conscience, Consensus, and the Development of Doctrine: Revolutionary Texts* [by J. H. Cardinal Newman] (Doubleday Image, Garden City, NY, 1992): four Newman writings printed and commented on, including *On Consulting the Faithful in Matters of Doctrine* and the last of Newman's fifteen sermons preached before the University of Oxford, "The Theory of Developments in Religious Doctrine."
 7. Titus Brandsma, O.Carm., two articles on our Lady (trans. Joachim Smet, O.Carm.): "True Nature of Devotion to Mary" and "The Heart of the Mystical Life: St. John of the Cross and Mary's Motherhood of God," in *Carmel in the World* (Rome) 32 (1993:2) 76-82, 116-122.
- C. Doctrine, general and particular
1. *Marian Library Newsletter* (new series, no. 26, spring, 1993): Fiftieth anniversary of The Marian Library; Arthur W. Clinton, Jr.(d.1992), and his legacy to the Library; history of early years of the Library; book reviews. The *Newsletter* appears twice a year; \$2.00 a year is requested to cover costs (from: The Marian Library, University of Dayton, Dayton, OH 45469-1390).
 2. *Catholic Almanac* 1993 (Our Sunday Visitor Press, Huntington, IN): E. R. Carroll, "The Mother of Jesus in Catholic Understanding," 260-4; "Apparitions of the B.V.M.," 264-5.
 3. Cardinal Cooke (foreword by B. Groeschel, C.F.R.), *Meditations on Mary* (Alba House, Staten Island, [as

- advertised] 1993): given during a Lourdes pilgrimage, 152 p.
4. Judith Bruder, *Convergence: A Reconciliation of Judaism and Christianity in the Life of One Woman* (Doubleday, Garden City, NY, 1993): as advertised, including our Lady's role.
5. Henri Nouwen, *Jesus and Mary: Finding our Sacred Center* (St. Anthony Messenger Press, Cincinnati, 1993): two essays, "Mary, Our Mother" (homily of May 31, 1988) and journal from a Lourdes pilgrimage (January, 1990).
6. Gerald D. Coleman, S.S., "Mary in the Life of Seminar-ians and Priests," in *The Priest* 49 (August, 1993) 5-6.
7. Cardinal Philippe, O.P., *The Virgin Mary and the Priesthood* (Alba House Communications, Canfield, OH, fall, 1993, 157 p.): from the second Italian edition, 1988; translated by Laurence J. Spiter; plus citations from John Paul II.
8. Gerard McGinnity, *Christmen: The Experience of Priesthood Today* (Christian Classics, Westminster, MD, [as advertised] fall, 1993).
9. John Saward, *Redeemer in the Womb: Jesus Living in Mary* (Ignatius Press, San Francisco, [as advertised] fall, 1993), 190 p.
10. Edward Schillebeeckx and Catharina Halkes, *Mary: Yesterday, Today, Tomorrow* (Crossroad, NY, 1993), 112 p.
11. Eamon R. Carroll, O.Carm., "Mary Treasured All These Things in Her Heart," in *Queen of All Hearts* 43 (Jan.-Feb., 1993) 11-12, 43 ; 43 (Mar.-Apr., 1993) 28-29; 44 (May-Jun., 1993) 28-30.
12. Mark I. Miravalle, *Mary: Coredemptrix, Mediatrix, Advocate* (Queenship Publishing, P.O. 42048, Santa Barbara, CA 93140-2028, 1993), xvi + 80 p.
13. *The Alliance of the Hearts of Jesus and Mary*, texts and documents from the Manila (30 Nov.-3 Dec. 1987) international theological-pastoral conference (Assisi Development Foundations, Philippines and S.

- de Nossa Senhora de Fatima, Portugal, c1988, ix + 388 p.): articles by R. Laurentin, I. de la Potterie, C. Pozo, Cardinal Sin and others.
14. Hans Urs von Balthasar, *You Crown the Year with Your Goodness* (Ignatius Pr., San Francisco, 1992): sermons for the liturgical year from the 1982 German edition, a fair number on our Lady.
 15. Gilberte Baril, O.P., *The Feminine Face of the People of God: Biblical Symbols of the Church as Bride and Mother* (Liturgical Press, Collegeville, MN, 1992): chapter six is "The Salvific Motherhood in the New Testament" (p. 108-46).
 16. Carol Ann Morrow, "Mary and Feminism: Compatible but Challenging," in *St. Anthony Messenger* 100 (May, 1993) 10-15: an interview with Fr. James L. Heft, S.M., Provost of the University of Dayton, and Una Cadegan of the Dayton faculty, on the theme of their prize-winning essay, "Mary of Nazareth, Feminism and the Tradition," in *Thought* 75 (1990) 169-89.
 17. Dennis M. Doyle, *The Church Emerging from Vatican II* (23rd Publications, Mystic, CT, 1992): one chapter is "Mary as Symbol of the Church," quoting his colleagues at Dayton, Heft and Cadegan.

D. Liturgy and devotion

1. J. R. Wright, "Genesis of a Book: Readings for the Daily Office from the Early Church," in *Worship* 67 (March, 1993) 144-55, a review-article noting many references to the Blessed Virgin in a book published by the Church Hymnal Corporation (New York, 1991), 514 p.
2. Mark G. Boyer, *Mary's Day—Saturday, Meditations for Marian Celebrations* (advertised in the 1993/94 catalog of Liturgical Press, Collegeville, MN): for the fourteen calendar feasts (128 p.).
3. Paul J. Duggan, "The Liturgy and the Assumption," in *The Priest* (August, 1993) 16-18.
4. Paul Hinnebusch, O.P., *Mother of Jesus Present with Us* (A.M.I. Press, Washington, NJ, 1992), 170 p.

A Survey of Recent Mariology

137

5. David Q. Liptak, *Preaching Mary's Praises* (A.M.I. Press, Washington, NJ, 1992): five homilies (170 p.).
6. William F. Maestri, *My Rosary Journal* (Alba House, Staten Island, 1993): the great mysteries in art and journal format.
7. Joanna Hastings, O.P., *The Rosary: Prayer for All Seasons* (as advertised in 1993/94 catalog of Liturgical Press, Collegeville, MN, 213 p.): illustrated by Mary Rose Gimpl, O.P.; foreword by Bishop Richard J. Sklba.
8. Barbara Eberly, *Praying the Scriptural Rosary* (Liguori Publications, Liguori, MO, 1993): three sections to this booklet—Psalter rosary, Advent rosary, Christmas rosary.
9. P. Moran, ed., *A Marian Prayer Book: A Treasury of Prayers, Hymns and Meditations* (Collins, London, 1992, 264 p.): Mother, model, disciple, ideal woman, intercessor, messenger of God.
10. Catherine O'Dell, *Those Who Saw Her: The Apparitions of Mary* (as advertised by Our Sunday Visitor Press, Huntington, IN, 1993), 180 p.
11. Desmond Seward, *The Dancing Sun: Journeys to the Miracle Shrines* (Macmillan, London): reviewed in the *London Tablet*, June 26, 1993, by Mary Craig, under the heading "A Catholic traditionalist finds reassurance."
12. James Hardiman, *The Incredible Story of the Song of the Three Shepherds* (Fatima Family Apostolate, Redfield, SD, 1993): preface by Fr. Robert Fox; author is a non-Catholic.
13. C. Gilbert Romero, *Hispanic Devotional Piety: Tracing the Biblical Roots* (Orbis, Maryknoll, NY, 1991), 140 p., in the series Faith and Cultures; Fr. Romero gave one of the major papers at this 45th annual convention of the Mariological Society ("The Bible, Revelation, and Marian Devotion").

E. Ecumenism

1. N. Lossky et al, editors, *Dictionary of the Ecumenical Movement* (Eerdmans, Grand Rapids, MI, 1991): by

Rita Crowley Turner, "Mary in the Ecumenical Movement," 662-665.

2. Christopher O'Donnell, O.Carm., "Mary and Ecumenism: Paths Ahead," in *Reconciliation: Essays in Honor of Michael Hurley*, ed. Oliver Rafferty, S.J. (Columba Press, Dublin, 1993), 80-97.
3. S. Schmidt, S.J., *Augustin Bea, The Cardinal of Unity* (New City Press, New Rochelle, NY, 1992), 806 p., from the 1987 Italian (trans. by Leslie Wearne); Frank A. Setzer, S.M.M., wrote an article with the same title as the book for *Queen* (Jan-Feb., 1993) 42-43: much on Cardinal Bea (d.1968) and our Lady.

F. Miscellany and last-minute items

1. Nicholas Ayo, C.S.C., *The Hail Mary: A Verbal Icon of Mary* (University of Notre Dame Press, South Bend, IN, [promised for Feb. 1993]): by the author of recent books on the Apostles' Creed and the Our Father.
2. NAMRP (National Apostolate with Mentally Retarded Persons): quarterly, for v.22 (winter, 1992): Maureen O'Reilly, "A World Reunion—Faith and Light Pilgrimage to Lourdes," for the twentieth anniversary of Faith and Light, of which Jean Vanier is a co-founder.
3. Sally Moran, R.N., *A Woman for All Seasons* (23rd Publications, Mystic, CT), 104 p., reviewed in *The Priest* (August, 1993).
4. Robert K. O'Neill, "A Museum for Catholics over Forty," in *Catholic Digest* 57 (January, 1993): on the collection of pre-Vatican II artifacts, holy cards, and so forth, by William J. Leonard, S.J., whose own book has just appeared: *The Letter Carrier* (Kansas City).
5. Mary Ann Follmer, O.P., *The Marian Spirit in the Church* (Peace Through Mary Publications, Crestwood, NJ, 1991), 87 p., as reviewed in *Homiletic and Pastoral Review* (November, 1992).
6. Announced for November, 1993, new *Journal of Hispanic/Latino Theology* (Liturgical Press, Collegeville, MN): including Timothy M. Matovina, "Our Lady of Guadalupe Celebrations in San Antonio, Texas."

7. Donald Mitchell, *Spirituality and Emptiness: The Dynamics of Spiritual Life in Buddhism and Christianity* (Paulist, Mahwah, NJ, 1991, 224 p.): as described in *Theology Digest* (fall, 1992), "traces the kenosis of the Father, humanity, the Son, the Holy Spirit, the individual, humankind, and Mary."
8. Luigi Faccena, O.F.M.Conv., *There are Women . . . and There are Women* (as advertised, fall, 1993, from Ignatius Press, San Francisco), 154 p.; author is founder of the Fr. Kolbe Missionaries of the Immaculate.
9. David G. Hunter, "Helvidius, Jovinian, and the Virginity of Mary in Late Fourth-Century Rome," in *Journal of Early Christian Studies* 1 (1993) 47-71: author argues the rejected view was the more common one.
10. Michael Monshau, *Praying with Dominic* (St. Mary's Press, Christian Brothers, Winona, MN, [as advertised] fall, 1993, 119 p.): including meditation on Mary, model of discipleship.
11. Two titles advertised in the first issue of the Italian *Theotokos*: Francesco Petrillo, *Ippolito Marracci. Protagonista del movimento mariano del secolo XVII* (318 p.), in the series *Monumenta italica mariana*, Studi e testi, 1; and Maria Marcellina Pedico, *La Vergine Maria nella pietà popolare*, in Collana "Aurora consurgens" (208 p.)—both from Edizioni Monfortane, Rome; both 1993.
12. Volume five of *Marienlexikon* has appeared, "Orante—Scherer" (Institutum Marianum Regensburg, EOS Verlag Erzabtei St. Ottilien, 1993): will be reported on in next year's Survey.